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dom. Each archon was a king in his own ſtate or diſtrict, and, in caſe of a foreign war, commanded his own diviſion in the general camp. The firſt archon or ruler of the confederacy, though originally raiſed to the throne by the voice of the people *, claimed the regal office to be hereditary in his family. The other chiefs were frequently diſpoſed to diſpute the hereditary ſucceſſion, and to make the ſceptre elective. Ulyſſes, ſaved from ſhipwreck on the iſle of Phæacia, thus addreſſes himſelf to the queen of Alcinous: "May the gods grant you to live in peace, and to tranſmit to your children whatever rewards or honours the people hath given you." Though the ſucceſſion was in general hereditary, it was ſometimes ſet aſide in favour of another branch of the royal line, or one of the nobles who had more power than the heir apparent.

THE chief and unqueſtioned prerogatives of the kings were, to command the armies in the time of war, to decide private quarrels in peace, and to preſide over the worſhip of the gods. In many reſpects the political ſtate of the early Greeks reſembled that of the antient Germans; but while among the latter a parti-

* Ariſtot. Polit. lib. iii. cap. 14. Thucyd. lib. i. cap. 9.

cular

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cular order of men ſuperintended the ceremonies of religion, and exerciſed a power equal, and ſometimes ſuperior, to the regal, among the former the offices of king and prieſt were veſted in the ſame perſon. The kings, in Homer, generally deſcended from Jupiter, always exerciſe the pontifical functions, preſide over the ſacrifices, and are ſolicitous to eſtabliſh their power upon divine authority. Hence the veneration of the people for the title and office of kings was augmented, as they believed that they held their ſovereignty by the appointment of Jove.

Religion.

PLATO informs us, that the ſun, moon, ſtars, and earth, had been the earlieſt objects of Grecian worſhip, as they were of the barbarous nations in his time. This appears indeed to have been the natural and original ſuperſtition of all nations in the unenlightened periods of their hiſtory. This rude and ſimple theology of the Greeks ſoon received large augmentation from the Egyptians, the chief inventors of religious ceremonies; from the Thracians, to whom they were indebted for the name of religion *; and from the Pelaſgian and Phœnician colonies which ſettled

* Θρησκεια.

among

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among them. Twelve principal divinities preſided over the powers of nature, and the greater departments of the univerſe *. All of theſe, except Juno and Veſta, were adopted from the Egyptian theology †. Polytheiſm, thus introduced, ſoon increaſed to an amazing degree. The greater and more powerful divinities are chiefly deſcribed by Homer; but Heſiod, in his Theogony, makes the whole number amount to thirty thouſand.

THE Grecian ſuperſtition, though partly introduced from abroad, received additions and improvements from the phyſical influence of the climate and ſoil, and the elegant imagination of the inhabitants. Whatever dazzled or delighted their fancy announced to the Greeks the preſence of a divinity. Hence they peopled nature with new inhabitants, who, though generally inviſible, ſometimes appeared to their favoured votaries. Oreads reſided in the mountain, Dryads in the wood, Naiads in the ſpring; the ſea poſſeſſed its Tritons and its Nereids, and every river its watery god: the variety of the ſeaſons produced the Hours; the Muſes

* Juno, Veſta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovi, Neptunus, Vulcanus, Apollo.—Ennius.

† Herodot. lib. ii. p. 123.

and

and the Graces ſprung from the elegant genius and fine taſte of the people. CHAP. XII.

RELIGIOUS duties among the Greeks conſiſted in ſacrifices and luſtrations, prayers and ſongs of praiſe. That due honour was paid them by offering victims on their altars, is the reaſon aſſigned in the Iliad for the affection of the ſeveral divinities for particular nations or individuals. The anger of the gods is frequently denounced againſt the guilty, and the protection of heaven promiſed to the innocent and the juſt. But we often find the gods prompting the moſt atrocious and criminal enterprizes: it was believed that they could be ſoothed by flattery, and bribed by preſents or ſacrifices; and their approbation was inferred not from the merit, but from the ſucceſs of an action. Pure morality, like pure religion, is not the offspring of a barbarous age.

AN apprehenſion of inviſible but powerful agents in nature, the arbiters of human life, and diſpoſers of happineſs or miſery, diſtinguiſhes mankind in every period of ſociety, and ſtrongly marks the character of ſavage and barbarous tribes as well as of civilized nations. But among all the people, with whoſe hiſtory we are acquainted, the opinions

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which they entertained concerning religion and a future ſtate were in proportion to the progreſs they had made in knowledge, refinement, and virtue. The conception of divine attributes is drawn from the ideas of human excellence: heaven is the picture of the earth, and God the image of man. Homer's deities are human beings on a larger ſcale, with the ſame paſſions, propenſities, and vices. Jupiter, the chief of the celeſtial regents, was limited in knowledge, deficient in goodneſs, and bounded in power. He was under the ſtrict controul of the Fates; and the inferior gods and goddeſſes, who were commonly diſpoſed to diſturb his adminiſtration, paid him reverence only on account of his ſuperior ſtrength *.

THE immortality of the ſoul, of which an original and univerſal perception or ſentiment ſeems to be impreſſed by the hand of Nature on the human mind, formed alſo an article in the creed of the early Greeks. But the enjoyments as well as improvements of ſuch a ſtate, which at all times ſurpaſs the faculties of men to conceive, were but imperfectly comprehended by tribes juſt emerging from barbarity. The Hades of Homer is dark and

* Iliad, viii. ver. 210.

melancholy:

melancholy: the ſituation of the departed ſhades is dreary; and heroes, the moſt celebrated for their virtues or valour, are ſullen and dejected. The idea of rewards and puniſhments is hinted; but the remarkable expreſſion of Achilles, "that he would rather be a day-labourer on earth, than king over all the ſhades in the lower regions," preſents a gloomy and uncomfortable view of the Grecian Elyſium. CHAP. XII.

Arts. THE hiſtory of the Egyptians, and the nations of Aſia, ſeldom inſtructs us in the progreſs of the arts. From the want of monuments and hiſtorical details, we cannot trace the proceſs of diſcoveries, nor the progreſs of the human mind in inventions and improvements. But the Grecian annals, independent of the ſtriking and ſplendid events which they contain, convey to us the hiſtory of the arts, and the gradations of refinement. From the period in which they began to emerge from ſavage ferocity to their moſt advanced ſtages of civilization, we can trace the ſteps and follow the progreſs of the human genius in all that improves and adorns life, and renders it convenient or delightful.

FROM an early intercourſe with nations more civilized and refined than themſelves,

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the Greeks are not entitled to the praiſe of invention in moſt of the arts. They had received the glimmerings of ſcience and the rudiments of art from Egypt and Phœnicia. But the point of perfection to which they carried the diſcoveries imparted to them by other nations, the elegance and beauty of which they ſet the examples in all the works of taſte, amply compenſate for the merit of the invention. Their progreſs in policy and improvement, indeed, was ſlow. While at an early era after the flood we find pomp and magnificence prevail in Egypt and in Aſia, the Greeks were roaming ſavages or wandering ſhepherds; and we can now only mark the origin of thoſe arts which, in a ſubſequent part of their hiſtory, attained to perfection.

Agriculture.

WHEN military honours and rewards are chiefly coveted, and from the imperfection of civil government property is inſecure, great advances cannot be made in the arts that contribute to convenience and luxury. As the early Greeks were a paſtoral people, their wealth conſiſted chiefly in their flocks and herds, and agriculture being only a ſecondary mean of ſubſiſtence, was in an imperfect ſtate. The implements of huſbandry were rude, and, from the ſcarcity of iron, the plough

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plough was made of wood. Barley was the firſt grain cultivated in Greece, and furniſhed the ordinary food both of men and of horſes. As a memorial of their antient life, the Athenians, in ſubſequent ages, uſed cakes of barley in their ſacrifices. At firſt they ate their grain as it came from the huſk, half-roaſted; but in the time of Homer it was bruiſed between two large ſtones with the hand, and formed into bread. The art of meliorating and fertilizing the ground by means of manure was known in the heroic ages. The culture of the vine, which is aſcribed to Bacchus, was early underſtood, and the climate and ſoil of Greece were favourable to the grape. It was their chief article of luxury, and ſometimes kept to a great age *. The olive was a native of Greece; but the benefit to be derived from its fruit, in cheering the melancholy gloom of night, was unknown to the Greeks †. The art of making oil was diſcovered, but the uſe of lamps was unknown, and they were lighted by fires of wood in their apartments. Figs, pears, apples, and pomegranates, are the only fruits that Homer deſcribes in the garden of Alcinous.

* Odyſſ. lib. iii. ver. 390.

† Goguet, Orig. of Arts, vol. ii. p. 192.

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Architecture.

ARCHITECTURE, which at a ſubſequent period produced models of elegance and taſte for ſucceeding ages to ſtudy and to imitate, aroſe from inconſiderable beginnings. The houſes of the Greeks were ſimple cabins, conſtructed, in an artleſs manner, of earth and clay. In the time of Vitruvius, the remains of a building were ſtill viſible, in which the Areopagites aſſembled in the commencement of their inſtitution. It was a mean edifice, and was covered with ſods. But the houſes of the opulent were built of poliſhed ſtone, and conſiſted of two floors, the lower of which was diſtributed into four apartments. The labyrinth at Crete, and other amazing ſtructures, attributed to Dædalus, are fictions of the later poets, of which the ſilence of Homer and Herodotus is a ſufficient proof.

Art of working metals.

PROMETHEUS, who was cotemporary with the Titans, is ſaid to have taught the Greeks the art of working in metals *. Among the Greeks, as among all the nations of antiquity, copper was one of the firſt metals brought into uſe, and ſupplied the place of iron before the latter was invented. At the time of the Trojan war, not only arms, but the in-

* Æſchyl. in Prometh. vinct. ver. 501.

ſtruments

ſtruments of the mechanic arts, were made of copper. Iron was held in ſuch eſtimation, that in the games which Achilles celebrated in honour of Patroclus, he propoſed a ball of that metal as a conſiderable prize *.

ORNAMENTAL works in gold, ſilver, and ivory, are frequently mentioned by Homer, but theſe appear to have been imported from Egypt or Phœnicia. We find in the Odyſſey, a Phœnician merchant offering to ſale a golden necklace ſet with amber †. A ſilver bowl is deſcribed in the Iliad as ſurpaſſing all productions of a ſimilar kind, for, ſays the poet, "Sidonian artiſts made it, and Phœnicians brought it over the ſea ‡."

COMMERCE, in the heroic ages, appears to have been chiefly carried on by Phœnician merchants. Trade was not eſteemed an honourable profeſſion, and a pirate was more reſpected than a merchant. The Greeks, however, were not without traffic both by ſea and land. They had advanced beyond the rude ideas of barter or exchange, and had diſcovered a common meaſure of commodities. The inſtrument of commerce, which we call money, has been different in different countries. Salt

Commerce.

* Iliad, xxiii. ver. 118. † Lib. xv. ver. 458.
‡ Lib. xxiii. ver. 744.

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in Abyſſinia; ſhells in ſome parts on the coaſt of India; tobacco in Virginia; ſugar in the Weſt India iſlands, have been employed for this purpoſe. As the Greeks were a paſtoral people, cattle became the inſtrument of exchange. The golden armour of Glaucus, according to Homer, was worth a hundred oxen; the brazen armour of Diomede worth nine: at the funeral games on the death of Patroclus, a tripod was valued at twelve oxen, a female ſlave at four.

Military art.

WAR was by way of eminence the art in which the Greeks ſought to excel during the heroic ages. Martial achievements were held the only ſplendid actions, and ſome circumſtances in Greece favoured the improvement of the military art. Divided into ſmall ſtates, in the neighbourhood of each other, always in a ſtate of open war or ſuſpicious peace, attention to the art of war became indiſpenſably neceſſary both to the individual and the community. Accordingly we find that the Greeks, in the heroic times, had improved on that tumultuary warfare alone known to many barbarous nations. Subordination and ſteadineſs in the ſoldier, which diſtinguiſh an army from a mob, prevailed among the Grecian troops. Their defenſive armour conſiſted of a helmet,

adorned

adorned with plumes, which covered the head, a corſlet which defended the breaſt, greaves of braſs that deſcended to the feet, and an ample ſhield that turned in all directions to oppoſe every hoſtile aſſault. Their principal weapon was the javelin, which they threw with amazing and almoſt incredible force. When they miſſed their aim, they drew their ſwords, and ruſhed impetuouſly on the foe. Bows, ſlings, and darts, were chiefly employed by warriors of inferior reputation. War-chariots ſupplied the want of cavalry. We find no chief without his car, drawn generally by two, ſometimes by three horſes, and theſe make a principal figure in the battles of Homer. Though the art of forming an army in phalanx was commonly practiſed, yet the office of a general in directing its operations was loſt in the paſſion of the great men to ſignalize themſelves by acts of perſonal proweſs and ſkill in arms. Achilles and Hector, the firſt heroes of the Iliad, excel not in the capacity of generals, but of fighting ſoldiers. When a battle conſiſted of a multitude of ſingle combats, the office of a general was to exhort the troops to action, and to lead the way, rather than to command them.

Sciences.

THE ſpeculative ſciences are neither the oc-

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cupation nor amuſement of a barbarous age. A few ſimple calculations of arithmetic, and ſuch a knowledge of the heavenly bodies as was neceſſary to direct the courſe of the mariner, and determine the operations of huſbandry, ſummed up the ſcience of the early Greeks. The revolutions of the moon have been firſt employed by all nations to aſcertain the length of the year: but twelve lunar periods being unequal to the annual revolution of the ſun, the ſtars were ſoon found to be more accurate aſtronomical guides. Heſiod, accordingly, marks the ſeaſons for the labours of agriculture by the riſing and ſetting of the ſtars, which in his age were grouped in conſtellations, nearly in the ſame manner as at preſent. Ignorance of aſtronomy is mentioned by Æſchylus, as a mark of the deepeſt barbariſm, and the obſervation of the ſtars as the firſt thing neceſſary to civilized life *.

Manners.

THE manners of the early Greeks, ſimilar to thoſe of our German anceſtors, as deſcribed by Tacitus, were ſuch as naturally aroſe from a defective government and an uncultivated ſtate of ſociety. Military expeditions, by land for plunder or glory, and piracy at ſea, were

* Prometh. vinct. p. 31.

common,

common, and reckoned honourable. When a people have arms always in their hands, and eſteem valour the chief virtue, little horror is annexed to the ſhedding of blood. Many of the heroes in the Iliad had been guilty of this crime, and fled their country, to avoid the puniſhment which they expected from the relations of the deceaſed. When every man is judge in his own cauſe, and private revenge is exercied by the individual, not transferred to the community, ſociety muſt exhibit a ſcene of bloodſhed and treachery.

HUMANITY and compaſſion are not the virtues of barbarous nations; and the heroes of Homer ſeldom gave quarter to a vanquiſhed foe. "Why ſo tender-hearted?" ſaid Agamenon to Menelaus, ſeeing him heſitate while a Trojan of high rank was begging his life. "Let none of the Trojans eſcape deſtruction from our hands, not the child within his mother's womb." The poet gives his own approbation to this barbarous ſpeech: "It was juſtly ſpoken," ſays Homer, "and he turned his brother's mind."

HOSPITALITY to ſtrangers is the virtue of a people in this ſtate of ſociety. "The gueſt and the ſuppliant," ſays Homer, "ſhould be conſidered as near relations; the ſtranger

and

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and the poor are from Jove." The character of Axylas in the Iliad forms a perfect example of patriarchal ſimplicity, goodneſs, and hoſpitality. The ſocial affections too, and private friendſhip, as they acted in a narrow ſphere, were powerful and boundleſs in their operations. Achilles ruſhes to certain death to revenge the cauſe of his friend, yet refuſes to the prayers of an aged parent the melancholy conſolation of interring the remains of his favourite ſon, till the correſponding image of his own father ſtrikes his mind, and at once melts him to pity *.

THE union of the higheſt dignities with employments now reckoned mean, is characteriſtic of uncultivated nations. The handicraft arts were exerciſed by princes. Ulyſſes made his own bridal bed, and adorned it with gold. Women of the higheſt rank drew water from the well. The princeſs Nauſicaa waſhed the family clothes, and the princes her brothers, on her return from the river, unyoked the car, and carried in the clothes. But the female ſex, though chiefly occupied with domeſtic employments, particularly ſpinning, weaving, and needlework, enjoyed more free-

* Iliad, xxiv. Dr. Gillies, Hiſt. Greece, p. 64.

dom

dom, and mingled more in ſociety, than has been known in theſe countries in ſubſequent ages. In the dialogues between Hector and Andromache we have an inimitable picture of conjugal tenderneſs, and in the character of Penelope a model of female virtue.

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Ante Ch. 1104.

THE revolution occaſioned by the return of the Heraclidæ, which operated a change in the affairs of Greece, and gave new inhabitants to Peloponneſus, was followed by an internal revolution of every ſtate within itſelf. The governments of Greece in the firſt ages, though of no very regular and defined conſtitution, were all limited monarchies. No other form of government is mentioned by Homer, or was known in his times. When the Heraclidæ took poſſeſſion of their new dominions, they eſtabliſhed every where that hereditary limited monarchy which was adapted to the ideas and temper of the age. The power and authority acquired by the monarchs of Argos before the Trojan war, was diminiſhed by the extenſive calamities which followed that expedition; and the equality eſtabliſhed among the princes deſcended from Hercules gave an oppoſite bias to Grecian politics and government. Thoſe vigorous principles of democracy, ſo congenial to the Grecian governments,

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ments, began to ferment. The prerogatives of royalty, chiefly conſpicuous in war, could not be ſupported in peace, without an extenſive revenue or the excluſive right of the ſword. Men who had been accuſtomed to ſhare the councils of their ſovereign, and to come armed to the public aſſembly, were not likely to ſubmit to the tyranny of princes whom they or their fathers had raiſed to power. Argos was among the firſt ſtates in Greece that aboliſhed arbitrary rule. Miltas, the fourth prince in ſucceſſion to Temenus, was condemned to death for uſurping abſolute power. The death of the ſelf-devoted Codrus reſtored liberty to Athens, which had been always tending to a democratic conſtitution. The example was followed by other ſtates. Conſpiring againſt their tyrants, the cities erected themſelves into republics; the name of king grew odious; and popular governments were every where eſtabliſhed. From this period the love of liberty became the prevailing paſſion of the Greeks; hatred to tyrants was a bond of union; and ſometimes a people roſe in arms to break the chains of a neighbouring nation. In this manner the republic of Achaia commenced, which was formed of ſeveral confederated cities, each governed by their own magiſtrates

Ante Ch. 1070.

and

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and laws. Corinth, though early abounding in wealth and luxury, was the laſt city of Greece that aſſumed a republican form: monarchy was then aboliſhed in every province within the Grecian territories, from the ſouthern extremity of Peloponneſus to the northern frontier of Theſſaly *. The firſt emigrations, alſo, to foreign countries, made during the period when kingly government became odious, carried along with them the love of liberty, and eſtabliſhed popular governments in the new ſettlements.

AFTER theſe convulſions had ſpent their force, Greece began to gather ſtrength and advance in population. The territory not ſufficing the inhabitants, a ready reſource offered to the various ſtates of extending their dominions, and at the ſame time preſerving their force, by forming colonies. To this they were invited by the flouriſhing ſtate of the people, who, on former occaſions, had emigrated from their country. Various cauſes contributed to the coloniſing ſpirit of the Greeks.

WHEN wandering tribes begin to ſettle, they change not their character, nor fix their condition, all at once. The ſpirit of the for-

* Thucyd. lib. i. Ariſt. Polit. lib. iv. cap. 13.

mer

mer period paſſes into the following; the reſtleſs and roaming ſtate ſtill continues; the inhabitants are feebly attached to the cantons which they occupy; agriculture and the arts increaſe ſlowly. As all abodes are in ſome meaſure alike, they are ready, on every occaſion, to leave their ſeats and ſeek new habitations. Hence the times of barbarity were of long continuance; various emigrations took place; and Greece continually poured itſelf into the adjacent countries. In a narrow and uncultivated region, containing a number of independent tribes, ſtraitened for territory and ſubſiſtence, other cauſes would induce the inhabitants to emigrate. As no proviſion was made for the natural increaſe of population, a warlike nation, little acquainted with agriculture, and leſs with manufactures, had no other method of diſcharging their ſuperfluous numbers, but by forming a colony.

ANOTHER fertile ſource of the coloniſation of Greece was that ſpirit of faction which poſſeſſes all republics. When ſtates were burdened with ſubjects, from whoſe ambition or idleneſs they dreaded innovation, they projected a colony to relieve them from their apprehenſions. When a factious demagogue became formidable to the conſtitution of his

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country, he was ſent, at the head of his followers, to ſome diſtant region, over which he might preſide.

But the object of Grecian coloniſation was not only to diſcharge the ſupernumerary members, and preſerve the conſtitution of the parent ſtate, but alſo to form eſtabliſhments which might prove advantageous. Hence it became a principal object of policy. With this view they determined the reſpective rights of the metropolis and its colonies; eſtabliſhed by law what they owed to one another; and to render the preliminaries more ſacred, accompanied them with ſacrifices and religious ceremonies. The mother country furniſhed the colonies with arms, and every thing neceſſary for their eſtabliſhment; gave them generals and magiſtrates; and engaged to continue their protection. Such favours conſtitute rights. In conſequence of theſe the colonies came under the obligation to aſſiſt the metropolis with their forces, to open their ports to their fleets, and break all other alliances in their behalf.

The foreign countries in which the Greeks planted their principal colonies were the ſouth-eaſt coaſt of Italy, extending from Brundiſium to the frith of Sicily, from the frith to the

the promontory of Pachynum, and a great part of the coaſt of the Leſſer Aſia, lying along the eaſtern ſhore of the Archipelago. They had beſides many ſettlements on the ſhores of Thrace, in the iſlands of the Ionian ſea, on the borders of the Euxine, and as far as the coaſt of Africa.

THESE colonies remained attached to the mother country, while they felt the want of protection: but the utility derived from colonies can only be temporary. Theſe new republics, when once eſtabliſhed, have intereſts conformable to their ſituation, and of conſequence ſoon forget their connection with the mother country: nothing but a common intereſt can long unite in the bonds of amity ſeparate and divided ſtates.

FROM theſe events two remarkable effects followed. The idea of extending their dominions by conquering their neighbours, never preſented itſelf to the cities of Greece. As all of them were equal, or nearly in a ſtate of equality, none were ſufficiently ambitious to attempt ſuch an enterprize. The ſoil oppoſed obſtacles to conqueſt; the mountains roſe as boundaries between one ſtate and another; and if theſe natural barriers were broke through,

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it would be difficult to make ſolid and permanent eſtabliſhments. The plan of coloniſing being introduced, continued to increaſe, as the different ſtates found their power augmented in proportion to the number of their colonies. They placed their glory in giving birth to new cities; to coloniſe became an object of ambition; and this ſpirit removed the idea of ſubjecting the neighbouring people to their arms. Hence the Grecian ſtates preſent us with the ſingular ſpectacle of nations ſhut up within their own boundaries, without even the deſire of increaſing their territories, or extending their domains.

FROM this era begins that variety and oppoſition of character, which ever afterward prevailed among the different people comprehended under the general name of Greeks. Previous to this period, in the barbarous ſtate of Greece, a remarkable reſemblance appeared among all the Hellenic tribes. About this time the different republics completed their forms of government; and, in conſequence of this event, their primitive mode of thinking and acting changed. Every ſtate opened its eyes to its own intereſts, and formed laws and maxims relative to its poſition and particular

views. A general attention was rouſed to the great objects of government; and from this period the republics of Greece engaged in action, and, ſharpened by rivalſhip, become more worthy of our contemplation. CHAP. XIII.

THE government of all the Grecian ſtates was originally monarchical. The unſucceſsful attempts of the princes of the line of Hercules to extend their power, awakened the jealouſy of the people, and ſtrengthened their natural bias to republican government. About the ſame time the ſpirit of liberty pervaded all the communities of Greece. Hence the early monarchies were of ſhort duration. Kings as well as uſurpers were branded with the odious name of Tyrants. Revolutions ſometimes took place from democracy to monarchy; but theſe were temporary and tranſient. The people, when left to the free operation of their natural ſentiments, returned with keenneſs and tumult to the antient conſtitution.

THE hiſtory of all the Grecian republics is not equally intereſting to modern times. Sparta and Athens diſtinguiſhed themſelves above the reſt as the leading commonwealths of Greece. Theſe were the great ſprings of the political machine; and by the aſcendant

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which alternately they acquired, they directed the motions and decided the deſtiny of this extraordinary people.

THE Spartan government hath always appeared a paradox in the political world. The diviſion of power, the ſtate of manners, the cuſtoms, the laws, and the mode of life, are ſo ſingular and extraordinary, that ſome authors have doubted the exiſtence, and all expreſſed their admiration of this political phenomenon. But from the reſearches that we have made, and the facts that we inveſtigated, the conſtitution of Sparta will appear, like every other conſtitution, the reſult of a ſituation, and the production of the times.

THE change of monarchy to popular government, and the tendency to form colonies, at the period which we are now contemplating, gave riſe to the ſtudy of legiſlation. This fermentation in the human mind opened a new career to ambition and to wiſdom. Morals and politics became the ſtudy of the nobleſt ſpirits; the change of ſituation induced the people to demand laws; and ſimple citizens began to exerciſe an authority which they owed to their talents and their virtues.

No

No legiſlator, however, enacts the laws, or forms the manners of a people, according to his own mind. The genius of the times is always too ſtrong for the ſpirit of the lawgiver. Men are ever the ſame; tenacious of their rights, and jealous of their independence. Even when authority is beſt eſtabliſhed, a monarch cannot model a ſyſtem of government for his ſubjects according to his own fancy, nor even paſs a ſingle law contrary to the conſent of the people, the chief of an inferior tribe, clad in the ſame garb, and covered with the ſame ſhed as his fellow-citizens, could never enjoy the exerciſe of that power. A Lycurgus might appear, but who could create a people? What has aſtoniſhed hiſtorians and philoſophers, the ſtate of manners to which the Spartan government refers, is more rude and barbarous than what Homer attributes to that nation in a former age. Various and ingenious reaſons have been aſſigned to account for this appearance. The hiſtorical facts that we have formerly mentioned, explain the origin and the formation of this celebrated republic.

THE army of the Heraclidæ, when they came to recover the dominion of their anceſtors, was compoſed of Dorians from Theſſaly,

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who roamed the ſavage wilds of Oeta, Parnaſſus, and Pindus, the braveſt, but at the ſame time the moſt barbarous of all the Greek tribes. The Acheans, the antient inhabitants of Laconia, were compelled to ſeek new habitations, while the barbarians of Theſſaly took poſſeſſion of their country. Of all the nations whoſe hiſtory is the ſubject of hiſtorical record, this people bore the neareſt reſemblance to the rude American tribes; and this furniſhes the key to the Lacedemonian government.

ARISTODEMUS, one of the deſcendants of Hercules, periſhed in the war which the Heraclidæ carried on to recover the dominions of their anceſtors, and left two ſons, who being twins, and ſo exactly ſimilar, that it was difficult to diſtinguiſh the one from the other, ſucceeded jointly to the kingdom of Laconia, which fell by lot to their father. Hence the divided royalty, and the two kings at Sparta.

SUCH a form of government is little calculated to be laſting, to give ſtability to the reigning power, or enſure tranquillity to the people. Jealouſy, as might be expected, aroſe between the princes: hence it became neceſſary for each to court the favour of the inferior chiefs and the people. While in other Grecian ſtates the tyranny of one king drove the

the multitude to aſſume the ſupreme power to themſelves, or divide it with their leaders, in Lacedemon the conceſſions of two kings gave, by degrees, ſuch importance to the people, that the royal authority no longer remained an object of terror or envy. The kings were inveſted with great authority in war, in the quality of generals; they were hereditary ſenators, and the high prieſts of the nation *.

THE legiſlative authority was in a great meaſure veſted in the ſenate, which conſiſted of twenty-eight members, choſen at the age of ſixty. The kings were the hereditary preſidents of this national council. The natural aſcendant of the "elders," among a barbarous people, evidently ſuggeſted the idea of this inſtitution.

THE ſeeming ſovereignty reſided in the people, as in their aſſemblies the election of ſenators was made, and the laſt reſolutions were taken. They approved or rejected the decrees of the ſenate. Such was the conſtitution of Sparta. The kings propoſed the buſineſs in the public aſſemblies; the ſenate deliberated and reſolved; the people aſſented or refuſed. An American tribe, where a chief

* Ariſtot. Polit. lib. iii. cap. 14.

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preſides, where the council of the aged deliberate, and the aſſembly of the people gives their voice, is on the eve of ſuch a conſtitution.

As the ſenate conſiſted of the antient nobility; as in council they poſſeſſed a negative before debate; as the members were choſen for life; and as, on the deceaſe of any ſenator, his ſon or neareſt kinſman was commonly ſubſtituted in his ſtead, they ſoon began to encroach on the other powers in the government, and to arrogate to themſelves the whole legiſlative as well as executive authority. To counteract this dangerous tendency, and to curb the power of the ſenate, five annual magiſtrates, under the name of the Ephori, inveſted with power to inſpect and controul the adminiſtration of government, were appointed in the reign of Theopompus, a hundred and thirty years after the death of the Spartan lawgiver *. Theſe magiſtrates were choſen by the popular aſſembly out of their own number, and bore a great reſemblance to the tribunes of the people among the Romans. Their power was great, and almoſt unlimited. To the ephori it belonged to convoke, prorogue, and diſſolve the

* Ariſtot. Polit. lib. ii. cap. 5.

greater

greater and leſſer aſſemblies of the people; the former compoſed of nine thouſand Spartans, inhabitants of the capital; the latter of thirty thouſand Lacedemonians, inhabitants of the inferior towns and villages. They could oblige the magiſtrates, and even the monarchs, to give an account of their adminiſtration. They could arreſt and impriſon the perſons both of the ſenators and the kings. Every month the kings and the ephori exchanged ſolemn oaths; the former ſwearing for themſelves to obſerve the laws of Sparta; the latter, for the people whom they repreſented, to maintain the hereditary honours of the royal race, to reſpect them as miniſters of religion, and to follow them as leaders in war.

VALOUR is the virtue of a people in this ſtate. Accordingly the martial ſpirit of the Spartans was high and reſpectable; and the ſcience of war was their chief ſtudy. Abandoning the culture of the land to ſlaves, Sparta was a camp where the citizens exerciſed the trade of arms, and trained up ſoldiers for their country.

PEOPLE in this deſcription too are diſtinguiſhed by the love of their country. Affection to the tribe is ſtrong among ſavages. A ſmall community reſembles a cluſter of friends; and,

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and, ſurrounded by common enemies, their attachment to one another has the force of party ſpirit. Hence when the Dorians ſettled in Laconia, patriotiſm became their paſſion, private affections were abſorbed in the public, and nature itſelf gave way to Sparta.

THE obſervance of the laws, which diſtinguiſhed this people, was not a compliance with the orders of individuals, but a reſpect for eſtabliſhed cuſtoms, and a regard for their country. At Sparta the manners governed.

THE Dorians, when they followed the ſtandard of the Heraclidæ, agreed to the following conditions: that the royalty ſhould remain with the deſcendants of Hercules; but that the lands ſhould be divided among all thoſe who drew the ſword. Hence the territory of Laconia was given to the Dorians, and parcelled out into thirty-nine thouſand ſhares. Thirty thouſand were aſſigned for the inhabitants of the country, nine thouſand allotted to the inhabitants of the city. Each ſhare contained as much ground as was judged ſufficient for the ſubſiſtence of a family, and produced eighty two medimni or buſhels of grain, with a proportional meaſure of fruits, wine, and oil. The kings, as in the heroic times, enjoyed their ſeparate domains, conferred by the

voluntary

voluntary gratitude of their ſubjects. The ſenators, contented with an increaſe of power and honour, neither obtained nor deſired any pre-eminence of fortune.

GOLD and ſilver at that time were unknown in Greece. Iron money was current: hence the rule it was eſtabliſhed at Sparta. The utility and ſcarcity of iron, rendered it, in early times, a very ordinary and convenient meaſure of exchange. As ſuch it was frequently employed in the heroic times, as ſuch it continued long in Byzantium and other Grecian cities *. There is reaſon, however, to believe, that the uſe of iron money, which continued permanent in Sparta alone, after the vices that accompany wealth and luxury had corrupted the reſt of Greece, neceſſarily repelled from the republic of Lycurgus the votaries of pleaſure, the ſlaves of gain, and all the gaudy retinue of vanity and folly.

THE public tables eſtabliſhed at Sparta, at which the citizens ate promiſcuouſly of the ſame diet, remount to the heroic ages, and conformed a part of the Cretan inſtitutions. Every table contained fifteen perſons, each of whom furniſhed a certain quantity of requi-

* Ariſtoph. Nub. Plut. in Lyſand.

ſite

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ſite proviſions. A buſhel of flour, eight gallons of wine, five pounds of cheeſe, two pounds and a half of figs, together with a ſum of money to purchaſe a ſmall portion of fleſh and fiſh, was the monthly contribution of every member. From their entertainments all delicate and luxurious diſhes were baniſhed; their moſt eſteemed fare being a ſort of black broth.

AT that time arts were in their rudeſt ſtate: hence the ſimplicity of the Spartans in their equipage, buildings, and furniture. They knew no mechanic tools but the axe and the ſaw.

THE uſe of letters was not as yet introduced or becoſne frequent: hence the laws of Lycurgus were not committed to writing.

THE maſculine manners and robuſt exerciſes of the Spartan women, the ſeverity and rigour diſplayed in the education of the young, the reverence for the aged, the averſion to induſtry and arts, the taciturnity, the laconic eloquence, we find among the tribes that wander in the woods, and live in the ſtate of nature.

Lycurgus gave laws to the Spartans. Ante Ch. 884.

THUS Lycurgus, like every other legiſlator, formed his ſyſtem of government from the ſtate of ſociety, eſtabliſhed antient uſages into laws,

laws, and gave a direction to the current of the times. CHAP. XIII.

THE perpetuity of manners is not the leaſt ſingular part in the hiſtory of this republic. A violence was committed upon nature, which ordains a progreſs to nations as well as to individuals. The people were arreſted in the firſt ſtage of improvement. A bold hand was put forth to that ſpring which is in ſociety, and ſtopt its motion.

FROM this account it appears that the genius of the Spartans was altogether martial. War was their chief ſtudy, the object of their education, their employment, and their pleaſure. Courage, the firſt quality of a ſoldier, was enlivened by honour and ſhame, by praiſe and reproach, and every powerful principle that can operate on the mind. In the knowledge and practice of war they excelled the Greeks as well as the Barbarians. Their firſt leſſon in this art was, "never to fly from their enemies, however numerous or powerful, and on all occaſions to conquer or to die." Thoſe who fled in an engagement were rendered infamous for ever, and might be inſulted by any perſon with impunity. War, inſtead of a hardſhip, was conſidered by the Spartans as a relaxation; the city was the ſcene of labour, ſtudy,

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ſtudy, temperance, and ſevere diſcipline; the camp that of indulgence and luxury. In the day of battle they aſſumed an unuſual gaiety of aſpect, and diſplayed an unwonted ſplendor in their dreſs and ornaments. Their long hair was adorned with ſimple elegance; their ſcarlet uniforms and brazen armour diffuſed a luſtre around them. As they approached the enemy, the king offered ſacrifices to the gods; the muſic ſtruck up, and the ſoldiers advanced with a cheerful countenance and a ſteady pace, to what they were taught to regard as the nobleſt employment of man. In military enthuſiaſm the female ſex vied with the men. The matron delivered the ſhield to the huſband and the ſon, with this parting injunction, "Bring it back as a trophy of victory, or be brought upon it as your bier." The mother who heard that her ſon had fallen in battle, carefully examined the body, to ſee whether he had received his wounds before or behind: in the firſt caſe ſhe rejoiced; in the latter ſhe wept. The extraordinary valour of the Spartans gained them a name among nations. They were diſtinguiſhed from the other Greeks at the Olympic games. Neighbouring people applied for generals to this nurſery of heroes. They held the balance between the contending

ſtates,

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ſtates, and were at the head of the Grecian affairs for five hundred years. After the inſtitutions of Lycurgus had ſhared the fate of all human things, the Lacedemonians ran the career of other nations: the warlike ſpirit however ſtill prevailed; and Sparta was the laſt city in Greece which became a village in the Roman empire.

BUT when we contemplate their valour and their patriotiſm, we view them on their moſt favourable ſide. A people poſſeſſing ſovereignty are haughty, arrogant, imperious; and when they have an advantage over others, are diſpoſed to treat them like ſlaves. Suſtaining no character but that of ſoldiers, they know only the law of arms: the utility of the republic becomes their ſole rule; and hence hiſtory will repreſent them as cruel, perfidious, and ſacrificing every thing to their intereſt or ambition.

THE ſeverity with which they treated their ſlaves; the *ambuſcade*, as it is called, or their training the youth to murder in ſecret the unfortunate Helots, fill us with aſtoniſhment and horror.

A FREE intercourſe among the ſexes, in the rude ſtate of ſociety, is attended with no criminal effects. Twenty or thirty families, in an

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an American cabin, reſide together in unſuſpicious and unſuſpected innocence: but in a more advanced period, the forms of modeſty are the great guardians of chaſtity. As the women had acquired an aſcendant at Sparta, their corruption, as has been obſerved by Ariſtotle, was one of the chief cauſes of the decline and ruin of that republic.

SPARTA was made for perpetuity, not for aggrandizement. While other ſtates extended their power and their dominion, the Spartans could not keep pace with the times. They had no other method, therefore, of preſerving their antient influence, but by depreſſing their neighbours: hence that inverted ambition which appears in the latter part of their hiſtory *.

SUCH were the outlines, the form, and the ſpirit of that ſingular conſtitution, atteſted by the firſt authors of antiquity, who beheld it both in its vigour and in its decline, and diſplayed on the authentic page of hiſtorical record. The life of Lycurgus, the legiſlator of this republic, is involved in the ſhade of a dark antiquity, and embelliſhed by fiction. Plutarch, his biographer, lived near a thouſand

* Vide Logan's Elements of the Philoſophy of Hiſtory.

years

years after his hero, and what credit is due to the traditions and fables of ſuch a remote era? To refer antient inſtitutions and cuſtoms to celebrated names, has been too common in all ages, as it ſuits the ſpirit of admiration which is natural to mankind, and the uninquiſitive indolence of authors, who chooſe rather to follow authorities, than to examine and inquire for themſelves. The moſt probable parts of the ſtory, as related by Plutarch, are, that Lycurgus was deſcended from the blood royal; that he was diſtinguiſhed by his wiſdom and virtue; that, in a time of turbulence and anarchy, he was called upon to arrange or new-model the commonwealth; and that, from comparing the code of Cretan policy with the antient uſages of the Dorians, he eſtabliſhed thoſe laws and inſtitutions which, receiving the divine ſanction of the Delphian oracle, ſubſiſted at Sparta for more than ſeven hundred years.

CHAP. XIV.

Of the ATHENIAN *Government, and the Legiſlation of* SOLON.

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AFTER the death of Codrus, Jupiter was declared ſole monarch of Athens. In the place of their kings they conſtituted perpetual governors, under the name of archons. The blood of Codrus was reſpected in his deſcendants, and his ſon Medon was elected to this charge. The power of the archons was more limited than that of the kings: together with the name, the office was changed; the ſovereign authority was abridged; and the magiſtrates were made accountable to the people. Even this office, held for life, appeared to the reſtleſs Athenians to be too near a reſemblance to royalty, the very ſhadow of which they were reſolved to deſtroy. Accordingly, from a perpetual, they reduced it to a decennial adminiſtration. Wealth increaſing during a long peace, a new ſource of power aroſe from this diſtinction, and influence in pri-

vate

vate life gave an aſcendency in the ſtate. From the competition of many candidates, Athens was indebted for a farther ſtep into the regions of freedom. The archonſhip was made annual, and the power was divided among nine, inveſted with various duties and authority. A power ſo limited was inſufficient to reſtrain a turbulent people. This oligarchy, acting with a vague and indefinite juriſprudence, various as well as partial in its decrees, gave riſe to faction and tumult. It would be difficult to determine what was the form of government at Athens till the time of Solon. At this period they had no written laws. The magiſtrates decided by uſages and forms, which originating in antient times, were not adapted to the preſent.

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THE inconveniences of an unſettled government and an uncertain juriſprudence, induced all parties to concur in the reſolution to appoint a lawgiver. Draco was raiſed to this important office by the general voice of his countrymen. Little is known concerning this firſt legiſlator of Athens, except that his laws were remarkable for their ſeverity, which gave occaſion to Demades the orator to ſay, that they were not written with *ink* but with *blood*. This has been interpreted as a proof of his

Ante Ch. 624.

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own auſtere character: it was a teſtimony no leſs ſtrong of the turbulence of the times.

'THE ſeverity of ſuch a ſyſtem defeated its own purpoſe. When the moſt trivial offences, as well as the moſt enormous crimes, were puniſhed with death or baniſhment, few would be accuſers of delinquents, and the humanity of the judges, except in the caſe of enormous crimes, would ſoften the rigors of law. The laws of Draco tended only to increaſe the evils which they were deſigned to remedy. Athens, labouring under internal diſorders, aggravated by external misfortunes, had recourſe to the wiſdom and the virtue of Solon to reform the conſtitution, and new-model the commonwealth. Deſcended from the race of Codrus, diſtinguiſhed by his genius for the fine arts, his eloquence, valour, and humanity, he was well qualified for the ſublime and patriotic employment of eſtabliſhing a ſyſtem of government, and regulating the adminiſtration of juſtice, among a free but turbulent people. The combined evils of anarchy and oppreſſion raged at Athens, from the ſtruggles and conteſts between the rich and the poor. The unequal diviſion of property was the great ſource of diſcord and contention in the antient commonwealths. This was prevented

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at Sparta by an equal diviſion of the lands; but produced many alterations in the conſtitution of Rome, and was the immediate motive for the appointment of Solon to be lawgiver of Athens. In all countries the laws have given to the lender certain rights over the perſon of the borrower; but at Athens the rapacity of creditors knew no bounds. They compelled the inſolvent debtors to cultivate their lands, to perform the ſervices of ſlaves, and even to transfer their ſons and daughters as a marketable property. Abuſes, ſo ſhocking to humanity, produced a violent irritation in the minds of the people againſt their oppreſſors. Deriving courage from deſpair, they had taken the reſolution to elect and follow ſome warlike leader, in order to avenge themſelves on their oppreſſors, to eſtabliſh an equal partition of lands, and to inſtitute a new form of government *. At this critical period the character of Solon drew the attention of all parties; and, by univerſal conſent, he was appointed archon, with power to reform the laws and conſtitution of Athens.

Ante Ch. 594.

AT that time the ſtate of Attica was divided into three parties. The inhabitants of

* Plutarch in Solon.

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the mountains, among whom there was a more equal diviſion of property, ſtruggled for democratical government; the opulent poſſeſſors of the plains contended for an oligarchy; the third party, who lived on the ſea coaſt, having wealth unequally diſtributed among them, deſired a mixed government. From theſe various claims, and the ſtruggles of each party for their rights and for power, the inſtitutions of Solon took their riſe. Had he been appointed the abſolute dictator of the conſtitution, he would have eſtabliſhed a more perfect form of government: but the genius of the times, though it was directed, could not be controuled by the ſpirit of the lawgiver, and, according to his own expreſſion, "he gave the Athenians not the beſt laws, but the beſt they were capable of receiving."

He divided the Athenians into four claſſes, in proportion to their wealth. The firſt claſs conſiſted of thoſe whoſe lands annually yielded five hundred meaſures of liquid as well as dry commodities; and the minimum of whoſe yearly income may be calculated at ſixty pounds ſterling, which is equivalent, if we eſtimate the relative value of money by the price of labour and the neceſſaries of life, to about ſix hundred

dred pounds ſterling in the preſent age *. In the ſecond claſs were ranked ſuch citizens, whoſe eſtates produced three hundred meaſures; in the third, thoſe whoſe eſtates produced two hundred. The fourth claſs, and by far the moſt numerous, either poſſeſſed no landed property, or at leaſt enjoyed not a revenue in land equal to twenty-four pounds ſterling, or, according to the above proportion, two hundred and forty pounds of our preſent currency. The executive power, and all the offices of truſt and dignity, were veſted in the three firſt claſſes; the fourth claſs, though excluded from office, had the right of voting in the public aſſembly, and judging in the courts of juſtice. The importance of this privilege was overlooked at firſt, but in the end threw the whole power of the ſtate into the hands of the people. There lay an appeal from all the magiſtrates to the public aſſembly; the laws, many of which were obſcure, were interpreted by the popular tribunal; all affairs of ſtate, with regard to peace and war, were determined by the people; and as the loweſt claſs outnumbered the other three, they poſ-

* Vide Dr. Gillies, Introduct. to Lyſias, and Hiſt. Greece.

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ſeſſed a preponderancy of voices on all occaſions. Thus the Athenian conſtitution was purely democratical, and the judicative as well as legiſlative power was veſted in the people.

HOWEVER abſurd or impracticable democratical government may appear to the modern kingdoms of Europe, it was by no means ill adapted to antient Greece, and particularly to Attica. Though the ſupreme power was nominally veſted in the people, they who excluſively ſhared that power ſcarcely amounted to a tenth part of the men of the ſtate. The ſlaves, by whom all the laborious arts were exerciſed, were four times more numerous than the free men; and of the latter we may compute that little more than one half were entitled to any ſhare in the ſovereignty.

As a balance to the popular aſſembly, Solon inſtituted a new council or ſenate, conſiſting of a hundred men, choſen by ballot from each of the four tribes. This council was afterwards augmented to five hundred by Cliſthenes, when the number of tribes were increaſed to ten. The ſenate enjoyed the important prerogatives of convoking the popular aſſembly, of preparing all matters before they came to be decided by the people, to whom,